

A Monitory, and Hortatory LETTER, To those ENGLISH, who debauch the Indians,

By Selling *Colon Mathen*
Strong Drink unto them.

Written at the Desire of some CHRISTIANS,
to whom the Mischiefs arising from that
Vile Trade, are matters of much Apprehension
and Lamentation.

*Inter omnes Barbarorum morbos, quibus Levandis, at-
que tollendis invigilare debet Christiani Reſtoris Provi-
dentia, nullus aut communior, aut Pernicioſior, aut
tam ad Curandum Difficilior, Ebrietas.*

Hornbeck, de converſi. Indor.

Ex Acoſta.

*De induſtria perniciēs tanta conceditur, imo vero af-
ſeſtitur; propter privatas neſcio quas Commoditates Alij
indorum operas Larga Ebrietate conceſſa, ſibi conciliant.
Illi non Solum bibere ſinunt, verum ipſi quoque tenu-
eriam propinant. Neque tam turpis, infamiſque quaſtus
uſet; ---- gladium ultro porrigentes inſano. Atque hec
facilitant, Lucrumque ex animarum interitu Captant.*

Acoſta. L. 3. C. 22

Boston, N. E. Printed in the Year 1700.

To E. B. Esq.

S I R,

YOUR Zeal to Suppress Vice, and particularly the growing and grievous Vice of Drunkenness, is very Laudable: God who so Accepted & Rewarded the zealous Phinehas, will not let it go without Reward. But while as a Minister of God, You Employ the Sword of Justice, to punish Drunkenness, both in the English, and the Indians, You do, with Holy Sorrow complain of it, that You cannot Reform the English, of their Impiety in feeding the Lust of Drunkenness among the Indians. You had an Hope, it seems, that some Offenders, whom the Sword of Justice cannot reach, may be reach'd by the Sword of the Spirit, which is the Word of God. Your Desire to one, who would approve himself a Minister of God, in another Order, that he would write therefore a Letter to those Offenders, is here answered. The Writing of Epistles is indeed an Ancient and as Useful way to Do Good; continued even to this Day in the Churches of the Faithful. And for the Rulers, to ask the Help of the Pastors, thus to Do Good, is an Example that has many charms in it. If You judge This may Do Good, among those who indeed are a sort of Sinners, that cannot be too Coarsely, or too Warmly address'd, it is entirely Left unto Your Wisdom, to Disperse it, How, and Where you please among them.

Ogilby

TO THE
ENGLISH, who Ruine the INDIANS, by Selling
Strong Drink unto them.

HOW unaccountably, & Unadvised
Neighbours, And how much to
our Sorrow, and our Horror, is that
Observation of the Sacred Scripture
verified, *The Love of Money is the Root of all Evil*:
When to get so Little Money as is to be got by
it, so Much Evil is committed, as we hear & see
that some of you commit upon the Miserable
INDIANS!

'Tis well known that the *Indians* which yet re-
main in the Land, now to better purpose possessed
and occupied by the *English*, in the room of the
Twenty Nations of the *Indians* that once covered
it, were utterly destitute of all *Intoxicating Li-*
quors, before the Arrival of the *English* hither.
The Sovereign God, who hath provided for our
Support in our Frailty, Liquid Cordials and Re-
freshments of all sorts, besides, *Wines on the Lees*
well refined, furnished Them with nothing but
Water out of the *Brook*, and this to be handed
unto their mouths, not in Glasses, but in Clam
Shells, But, as *Drunkennes* is most rare, in some Coun-

treys that most abound with a variety of the Richest *Wines*, wherewith men are easily *Drunk*, so, on the other side, there are none that Rave more after *Strong Drink*, than the people of those Countreys that have it from far brought unto them; and perhaps the Ravingest after it, of any Wretches under the cope of Heaven, are our *American Salvages*. They will *Sell* and *Pawn* all they have in the world for *Strong Drink*; they never can tell when they have enough, but keep guzling until they have *Drunk* themselves down; and when they *Awake*, whatever it have cost them, they say, *I will seek it yet again*. That which now gives inexpressible pain to all Good Men among us, is, That there are some ill Men among the *English* in all corners of the Land, who to obtain a little bit of *Money*, do fit this vicious, drunken, foolish Humour of the *Indians*, and Sell them the *Drink*, by which they cannot but think the Salvages will make themselves *Drunk*; and sometimes they take Advantage of the Humour which the Salvages are in, to Scruce them into Bargains full of cruel Oppression and Extortion, which afterwards throw them into the extreamest Inconveniencies. I dare not Relate, how many Tuns of *Strong Drink*, I am credibly informed, have been brought and spent among the *Indians*, within a few months even in One Little Island.

It seems none of the wholesome *Laws*, Enacted in the several *Provinces* & *Colonies* against this Wickedness,

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Wickeknels, are enough to Restrain from the frequent perpetration of it, some that have the *Fear* neither of God, nor *man*; The *Wicked-Hunger* after a Little *Silver*, makes many *break thro* all Restraints. Who can think of this Impiety, without falling down in some Anguish before the Lord, and crying out, *Ob! This people have Sinned a great Sin!* But it is possible, that when the Sinful People, who *Consider not what they do*, in this *Great Sin*, have some *Considerations* lively Laid before them, the Good Spirit of God accompanying thereof, may cause them to say, *I have done Iniquity, I will do no more!* and may keep others from falling into the like *Iniquity*. Now, Syrs, Let these Expostulations find some Entertainment with you: *Ob, Hearken to me, that God may Hearken to you.*

It is the Endeavour of every Godly *man*, and it is a Quality inseparable from real *Godliness*, To do what may be done, for the *Hindring* of Sin in other men: And then to *Lament* and *Bewayl* the Sin that can't be *Hindred*. The man who does not Labour to *Suppress* and *Prevent* Sin in those that are about him, and who does not *Bewayl* the Sin that he can't *prevent*, is most certainly an Unconverted and an Unsanctified Man, and an Enemy of God. I pray then, what will you judge of your selves, O ye Authors of the *Indian Drunkenness*? The *Drunkenness* whereby those forlorn Creatures do stumble into such *horrible Bits* of Sin, so far is it from its being
your

your Grief, that you make it your Gain; and you are, so far from doing all you can to *Save* them from their Sin, that you do what you can to *Snare* them in it. *Monstrous Impiety!* It is plain, That if you dare go on in this Impiety, you are yet in the *Gall of Bitterness*, and the *Bond of Iniquity*; & if you Dy in this Unregenerate State, it had been Good for you, that you had never been Born.

The man who does make himself Drunk, does make himself a *Beast*, yea. worse than a *Beast*, for a *Beast* ordinarily will not be Drunk. But when a man will pass on to make others Drunk, he does the part of a very Devil. The Devils, that are never Drunk themselves, never Show themselves more Devils, than when they push men on to Drunkenness. To Assist and Excite Others unto such a Sin, truly it looks very Diabolical. If you plead, That you don't compel the Indians to Drink, 'tis answer enough unto the plea, That you Permit them, you Invite them, and you know that if you Sell your Drink to them, they will be Drunk with it, and, they Buy it with that Intention. You must therefore know, That there is *An having Fellowship with the Sins of other men*, [*Eph* 5. 11.] And, [*1 Tim.* 5. 22] *A being partaker of other mens Sins*; by which you may contract an infinite Guilt unto your selves. When you supply the Indians, with the Drink, wherewith you are sensible, they will immediately Debauch themselves, You have a criminal Fellowship with the Sins of their Drunkenness, you are criminal

criminal *partakers* of the *Sins* whereinto they will be betray'd by their *Drunkenness*. The Gospel of God, commands you, [*Tit. 2. 12.*] *To Live Soberly* ; And that commandment requires you to promote *Sobriety*, among your Neighbours, the *Indians* as well as others. The Gospel of God Instructs you, [*Gal 5. 23.*] *The Fruit of the Spirit is Temperance* : And that Instruction directs you, to help your Neighbours to be *Temperate*, the *Indians* as well as others. The Gospel cautions you, [*Eph. 5. 18.*] *Be not Drunk* ; and the Caution Forbids your being an *Instrument* of *Drunkenness* unto others, & even unto the *Indians*.

Drunkenness is indeed a *Complicated Sin*. If one should Enquire, which of the *Ten Precepts* in the Law of God, are violated by *Drunkenness*, we may say, *All the Ten*, as well as the *Third*. And indeed, it not only *unfits* men to *keep* all the *Laws* of God, but also *Inclines* men to *Break* them all. If the *Indians* Transgress *all* the *Laws* of God by being *Drunk*, Then *You*, O unhappy *Drink sellers*, are also Transgressors of all those *Laws*, in the *Drunkenness* of the *Indians*, whereto you have so *directly* contributed. And; for the *English* to do thus unto the *Indians*, is a Fault that has its peculiar *Aggravations*.

Our *Christian Profession* obliges us, yea, and it has been our most *Explicit Profession* in these our *American Settlements*, *To Civilize* and *Christianize* the *Salvages*. And is this the *Christianity* that you Teach them, Syrs? Even the *Drunkenness*,
which

which they never Learn't or Saw, till you, pretended *Christians*, Taught it unto them? They were *Salvages* before; some few *Rational* men among them, do bitterly complain of it, that by the *Drunkenness* got in among them, they are made yet more *Salvages*: A *Drunken Indian*, what is he but a very *Centaur*? I pray, What are you then that make them so? If our Lord Jesus Christ could say, *Wo to you, that make a man twofold more the Child of Hell*, Think of it, Syrs; The *Indians* were the *Children of Hell* before; but by their *Drunkenness*, they are *twofold more* so; for we are expressly told, *Drunkards shall not Inherit the Kingdom of God*. Now, what a dreadful symptom of your own Exclusion from that *Kingdom* do you procure unto your selves, and whose *Children* will you declare your selves at last, by the Assistance that you give unto the *Drunkenness* of those that are thereby confirmed in their having the *Devil* for their *Father*? *Wo to you, that make Indians twofold more the Children of Hell*! Satan had a *Strong Hold* of these doleful *Tawnies* before; but by the *Drunkenness*, wherein you by your *Strong Drink* support them, there is no small *Strength* added thereunto, he holds them in the faster *Chains of Darknes*. Truly, Syrs, I will deal *Freely* with you, and you are a sort of *Offenders*, with whom the *Sharpest Rebukes*, can't be said to deal *Harshly*: no *Freedom* is to be counted *Harshness*. One well says, *To Complement Vice is next to Worshipping of the Devil*!

This

This miscarriage of yours must not be *Complimented*; The best that can be said of it, is, *That you do no little Service for the Devil in what you do.*

There are Numberless *Mischiefs*, that unavoidably follow upon the *Drunkenness*, wherein the *Indians*, by your means confound themselves; Even all the *Woes of Drunkenness*. There is what is as bad as *Rats bane* in the *Drink* that you Sell unto them; There's *Death in the pot!* They are Spoilt for all Employment and Business; and they that would not work before, now cannot work: their *Drunkenness* has made them Good for nothing. Their *Health* is Lost; and they often perish by other *Disasters* in their *Drunkenness*, confuting the Lying Proverb, *A Drunken man gets no harm*. Especially, when they are Drowned in *Strong Drink*, their *Drink* very frequently proves the occasion of their *Drowning* in the *Water*. Yea, some of them have been Tragically *Burnt to Death*, going from the Tortures of one *Fire* to another. And more than all This; 'Tis an usual thing for their *Drunkenness* to put them upon *Bloody Quarrels*, and those have sometimes issued in *Bloody Murders*. There may be a fearful Cry of *Blood* against you, beyond what you are aware, for the *Drink* that you have Sold. The paltry bit of *Money* that you have taken for a bottel of *Rum*, or a pot of *Cyder*, may be the *price of Blood!* Fearful to be spoken! All these *Mischiefs* Ly at your Door, Ye *Miserables*, who Sell unto them the *Drink*, that will certainly open

pen the Door to these *Mischiefs*: You are *Acces-*
sary to them All. Can you think of it, without
 some Astonishment?

But there is, what is yet more Astonishing,
 The *Glorious Gospel* of God is made wofully *Un-*
successful among the *Indians*, especially by this
 Vice of *Drunkenness* getting in so much among
 them. The *Gospel*, which forbids *Drunkenness*
 under the dreadfullest penalties imaginable, how
 can it be welcome unto a *Generation* of *Drunk-*
ards! There have been, and yet are *Churches* a-
 mong our *Indians*; and, *Peantamapaug*, as they
 call themselves, or, *men professing Religion*; and,
 if I mistake not, there are at this Time, above
Thirty Assemblies of *Indians*, (tho' small ones) in
 one of our *Provinces*, that meet for the *Worship*
 of the Lord *Jesus Christ*. But it is the *Lamen-*
tation of all *Virtuous* men, who behold it, and
 even of the *Indians* themselves, That the *Evan-*
gelical Work is in extream *Danger* of coming to
nothing: The Good Order in their *Churches* is
Languishing; The *Christian Religion* it self is
 like to be lost among them: That *Great Work*,
 which has been the *Glory* of *New England*, and
 which already too much comes too *Little*, is like
 e're long utterly to *Expire* and *Vanish*; and in-
 deed the *Decayes* that have already prevailed up-
 on it, are *Deplorable*. Yea, I tremble to write,
 what I have lately Read, That some *Old men* a-
 mong the *Indians*, affirm, that when they were
Heathens, many of them were not such great
 Villians,

Villians, as they are since they were *Christians*. Now, You Sellers of *Drink* to these *Indians* are the cause of all this Wretchedness. 'Tis the concurrent sense of all who have any knowledge of the *Indian Affayrs*, That except a stop can be given unto your Ungodly Trade of Selling *Drink* unto the *Indians*, a Flood of Drunkenness, is like to Swallow up all that is good among them. And those *Ministers* of the Lord *Jesus Christ*, who are carrying unto the *Indians*, the Tidings of that Great Saviour, are Sighing, That they Labour in vain, and spend their strength for nought, because let them do what they can, Strong *Drink* does undo it all again ; and there are [But whose *Ministers* are those, think you ?] those that by Selling *Drink* unto these wild Creatures, do so deprave them, and stupify them, and brutify them, 'tis impossible so much as to bestow a little Cicuration upon them, and reduce them from any part of their Barbarous *Wildness*. Now, if the Blessed Apostle, when he saw a Sorcerer withstand the passage and progress of the Word of God, could Set his Eyes on him, and say, [*Act. 13. 10.*] O full of all mischief, thou Child of the Devil, thou Enemy of all Righteousness, wilt thou not cease to pervert the right wayes of the Lord ? Certainly, the Servants of the Lord *Jesus Christ*, obstructed by your means in their Service to Him, and the Success of His Word, may say to such a *Drink-Seller*, O thou doer of unknown mischief, by bewitching the poor *Indians* against all Good by the Word of God ; Why dost

dost thou so much gratify the Devil, and show thy Enmity to all Righteousness, by making it impossible for the Indians to leave their old Indian Tracks, or to learn the right ways of the Lord? Even the French Missionaries cry, Shame, upon you, as Acoſta long ſince did alſo upon his own Country-men; and they who Teach Idolatry to the Indians, are Scandalized at it, that you Teach them Drunkenneſs: Both of them indeed are Damnable; but your part is far more inexcusable than Theirs; They Think, that they Save the Souls of the Pagans, you know that you Damn them.

Can you now without ſome conſternation Reflect upon the Scandal that you give? For a man to have the Blood of Souls to answer for; truly, 'tis a Tremendous Thing! Has that man himſelf any Intereſt in a CHRIST, or can he hope for it, who does what he can to keep others, Without Chriſt, and Without Hope? Did that man ever conſent, that the Lord ſhould Reign over himſelf, who does what he can, that the Lord may not Reign over others? Or will not the Lord in His juſt Vengeance Destroy thoſe Enemies who thus would not have him to Reign? Is any one Sin yet pardoned unto that man, who does what he can, to keep others from ſeeking after the pardon of their Sin, and plunge them into more Sin? Is not that man yet under the formidable Wrath of God, who does what he can to keep others with that Wrath abiding on them, and from ſeeking to be delivered from the Wrath to come? Can that man
preserve

preserve his own Soul, from the Hands of *Satan*,
 who does what he can to betray the Souls of o-
 thers into the Hands of the fierce *Destroyer*? Shall
 he go to *Heaven* himself, who does what he can
 to keep others out of *Heaven*? To make *Indians*
Drunk, is to do all of This; & to *Sell them Drink*,
 as they are known to be disposed, is to *make them*
Drunk. The Souls of these *Drunken Indians*, will
 go down into the place of *Torment*; but whither
 will they go, think ye, and how horribly shall they
 be *Tormented*, that have brought them thither?
 That there is indeed a place of *Torment* in (*Hades*
 or) the *Invisible World*, for *Ungodly men*, is a
 thing visible, even to the *Natural Conscience* of e-
 very man. We see *Ill men* unjustly inflict most
 intolerable *Torments* on *Good men*; and if there be
 a just God, as we are sure there is, *Reason & Con-*
science will say, there are as insufferable *Torments*
 to be suffered by those *Ill men*, in another world.
 The *Indians* do by *Drunkenness* prepare themselves
 for a worse portion of those *Torments*, than would
 otherwise have been *Dispensed* unto them from
 the infinite *Vengeance* of God: And you, by
 helping them to the *Fuel* of their *Drunkenness*, do
 but make your selves a *Fuel* for those very *Fires*
 of the Divine Indignation in *Hell*, wherein *They*
 shall be ever making Satisfaction unto the *Justice*
 of *Heaven*. Will you then throw your selves
 into those Everlasting *Torments*, where the Roar-
 ing *Indians* being made your Companions, will
 upbraid you, 'Tis you *English men*, that have brought
 us hither!

But

But what *Gains* do you propose unto your selves, by this *Desperate Action*? A few *Pennies*, or *Shillings*! The *Souls*, the *Immortal Souls* of the *Indians*, and your own *Souls*, into the *Bargain*, may then Cry out upon you, A *Goodly price* are we valued at, of them! I beseech you, *Sirs*, Don't set such a contemptible *Price*, upon a *Precious* and *Immortal SOUL*! Which if a man do lose, he is a sad *Looser*, though he have gained the whole *World*. And yet, I must also tell you, That even those little *Gains*, which you make by this *vile Trade*, will have a secret, but a speedy, *Blast* upon them: You'll suddenly find, That you have gain'd nothing at all, but put all into a *Bag with Holes*. If it be (and that man is more an *Atheist*, than the very *Devil* that *Articled* against *Job* of old, who will not grant, that it is) The *Blessing* of *God* on the work of mens *Hands*, by which their *Substance* is increased: you must Expect little Increase from the *Trade* of Selling *Drink* to the *Indians*; for you cannot expect the *Blessing* of *God* on the work of your *Hands*; It would be a *Blasphemy* for you to *Ask*, or *Look* for His *Blessing*. It may be, you take Advantage from the *Insatiable Thirst* of the *Indians* after *Strong Drink*, to Squeeze Rich *Penn'oths* out of them. This does but add unto your *Iniquity*; For that man is an *Oppressor* in his *Dealings*, who does not conform to these two *Golden Rules* of *Charity* in them. First, *To Deal by others as I would have them Deal by me*; And, Next, *To aim at the Good of those with whom I Deal, as well as at my own*. Wherefore, you do but *Cheat* the *Indians*, when you find the *Madness* of their *Lust*, layes them open unto your *Tricks* upon them, and then play upon them with such *Tricks*, as cause them, when they come unto themselves, even to *Tear* their own *Hair* for *Madness*. Go write then, at the *Foot* of your *unlawful Gains*, those two *Texts* for the *Summ Total* of them: [1 *Thef.*

6.] Let no man go beyond, and defraud his Brother in any matter, for God is the Avenger of all such. And, [Jer. 17. 11.] He that gets Riches, and not by Right, shall leave them in the midst of his Days, and at his End shall be a Fool. Inexcusable is your Blindness, if you don't see, or, your Hardness if Seeing it, you are not Mov'd with it. That a wonderful Blast, and Curse from God, ha's been upon the Estates, that have been advanced by Indian Drunkeness. While the Preachers of Truth unto the Indians, have been Remarkably Blessed in their Estates, you the Sellers of Drink unto them, have been as Remarkably Blasted. A strange Punishment ha's been upon those Workers of Iniquity; and the Treasures which they have gotten by their Iniquity, have been meer Treasures of Snow, very strangely Melted under the Burning Anger of God.

And if the Holy God should be provoked, [which, who fears not ?] again to let the Indians be Intoxicated into the Fury of making another War upon us, as the Iniquity of your Covetousness will doubtless be one of the principal Provocations, that procure so dire a Calamity, to you will be sure of no little Share in that Calamity. Be sure your Sin will find you out: as that of your Brethren in the East, has done Them, and their Trading Houses; the Objects on whom you have Sinn'd, may be the Agents by whom you shall be Plagued; and God may give you Blood to Drink, in Revenge of the Drink with which you have poisoned and ruined the Souls of them, that He will now Commission to be the Executioners of His Wrath upon you, even, a Wrath unto the uttermost.

These are some of the Faithful Admonitions, which in the Name and Fear of God, were to be set before you. And for the Conclusion of them, I Admonish you to meditate on that awful Word of God, in

Hab.

**Go to him, that gives his Neighbour Drink
that putteth thy Bottle to him, and maketh
him Drunken.**

Being then at length terrified, by the terrible
Woe, which you have incurred, by *Selling the Ind
an Drink*, and putting your *Bottle* unto them, to
make them Drunk, that you may get their *Money*,
or their *Peltry*, or perhaps their *Corn* from them.
I hope, you will even *minge your Tears with you
Drink*, for what you have done. I hope you
will Fly to the Mercy of God, in the *Blood* of
the Lord Jesus Christ, that your *Bloody Sin* may
be forgiven. I hope, you will Resolve to For
bear the *Detestable Trade* for the Time to come
and believe that there will be nothing *Lost* by
Despising & Detesting the Gains of such a Trade.

The little that a Righteous man enjoys, with the
peace of his own Conscience, will be far better
than all the *Riches* of all the *wicked men*, that
have gone to *Enrich* themselves, by *Debauch
ing the Thirsty Salvages*, who are never better
pleated than in *adding Drunkenness unto their Thirst*.

May the God of all Grace, now give a *Gra
cious Effect* unto this Advice, from, one who
is,

A Mourner for your Sin,

and a wisher of your

Salvation.

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